Socratic School

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Socratic School Compilation

M2422

You've heard about Socrates, haven't you? You've heard about a school of philosophers, a school where people went; maybe they went to Mount Olympus, but in any event near Athens somewhere, the Acropolis. They got together in order to exchange ideas and to stimulate each other; and then quite definitely trying to put in practice, in their presence or in the presence of each other, that what they had learned; so that then when the next conversations could take place, under the leadership of Socrates, that then philosophies became a reality, and in their life and conduct it became known that they belonged to that kind of a school.

I've always talked about the Barn with that in mind, and I still talk about it, because I believe in it. I believe in the necessary foundation of understanding Work, the basis being a subjectivity in which certain seeds can be planted - Objective seeds, which when the soil has been tilled, and is taken care of, and enough preparation has preceded in making sure that there is sufficient fertility, that the seeds can start to grow and become Objective plants; even to some extent bearing fruit, first blossoms, as it were that life would blossom out in a variety of colors and different shapes, and bearing fruit would mean the possibility of a continuation of that kind of life. I've always looked at the Barn from that standpoint. I've seen the large room we have upstairs, for those who know the Barn, where we have Movements, and also where in summertime we have meetings; and the big doors that open up to the grass field outside where we have planted flowers, and where there are steps; and the whole business is more and more constructed like a kind of a garden or some place where you would feel at home, could sit in the sun, could sit opposite each other on some stones and discuss the affairs of Inner Life.

I've always wanted this -- that Barn to be free from any kind of activity that could smell of any commercialism; and we have pretty much succeeded in eliminating from the Barn all such Activities, only retaining the necessary equipment for the maintenance of a Group in the form of an office and a few tapes that we happen to copy there. But all other Activities have disappeared, and we have been able to concentrate on a kitchen area for food of a certain kind, and a

library for food of another kind, and for meetings giving us a third kind of food. It is not as yet the way I would like it, and at the present time it is not always understood by people that it has that kind of a meaning. Still, I think enough patience is there to create a certain situation in which people would come of an afternoon, and sit, and read, or study, or pay attention to certain things like we do do regarding transcriptions of tapes, and that an atmosphere could be there free from children, because for them we have a nursery and also a school.

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And so the beginnings of that kind of silence which must be there, particularly when you want to think, and you want to consider your own life, and you want to reflect upon relationships or upon your past, or want to find out a little bit more of esoteric knowledge from some library books, that then you would have a chance and the time to do it, free from all the different interferences of telephones and other people disturbing you, even sometimes free from your own family life if it is necessary to come to certain conclusions by yourself when conditions may be a little difficult. I say it is like a Socratic school. It is like a gathering of different people with a common aim who recognize each others' aim and make room for it, so that then there is an atmosphere created, a very simple one. I'm quite sure it will not be always noticed even, but for oneself it depends what one wishes to accomplish when you get there, and then maybe it can be sustained for a little while. Well you see that is the Barn.

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Now I thought of this Land. What is it good for? Just to come on a Sunday? Isn't it amazing that this Land could be so useful for those people who really become more concentrated in their seriousness, really to wish to do something, and then to be here; not, let's say during a weekday or on a weekday, not working physically; but just coming here for a free afternoon to be away from a variety of ordinary things they are so familiar with, and to spend some time in quietness and silence overlooking the landscape and admiring it; but at the same time within themselves coming to a certain balance, if that is possible; and that here and there such people could be distributed over certain surface of this Land, and maybe at times having a little real talk, not just a chatterbox affair, but just that what a Soul would tell to someone else as a Soul.

M2486

We will have to arrange that if that is suitable, and see how we can make the color of such a Saturday a little different. It goes in the direction of what , I have meant many times in saying and talking about what the Barn should be. A gathering place of people to be reminded of Work. And that they then devote their time in the best way they know how for receiving the stimulus, simply by the fact of being there.

If I mention the word Socrates, you will probably laugh. At the same time I am so much interested in the reestablishment of a level of culture of real interest on the part of different people talking about books or reading them, or being interested in a variety of different aspects of esoteric knowledge, so that there is at the Barn a culture, a level of really wanting to find out what this kind of Chardavogne civilization could really mean for different people, including those who are new, including the older ones, because my attempts are going to be more and more concentrated on those people who wish to Work,

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Then in order to clarify for Friday I would like, at the end of the day on Saturday, to have two movements classes: one from four to five and the other from five to six. I think it will be better because it is more in line with that kind of experience that I would like to make possible on a Saturday, that one does come and can feel an atmosphere existing. Each person who has to come there then has to understand that it is not just an ordinary little building - it is a group which professes to be interested in esoteric knowledge and leaves alone as much as they can an ordinary interest in ordinary life which many times are quite superficial.

And so there will be two days like that devoted to Gurdjieff.

M1952

I do want you to stand up for yourself on your own feet, to be able really to become a man, if you wish to become a man; and for you to define even what it is that you call manliness or harmony, or a person in equilibrium, or to some extent

remarkable; that you must have certain beliefs that you have to have the knowledge of yourself as a machinery on which you can count when it functions, but when you cannot expect it to be more than just mechanical; and to know for yourself that that is of course the situation, regardless of the other two centers which have potentialities.

But where is the key to make the potentiality actual? That of course is the constant search, and that is why you will need; because, you see, you can compare it very much with vacation and what you will do then. That is, if you went to school and you had to be there regularly at nine o'clock or to be ready to get on the bus in order to get to the school itself, that you cannot be too late; and if you were too late then either you have to stand in the corner, or your father and mother got a little notice that you were not the right kind of a pupil. And although the desire to play hooky may have been extremely high in your case - I do not know how you were when you were younger and went to school - but at least that there was some kind of a frame in which you had to fit.

You see it's not always that way - not even with higher learning and college and university. It has become that way, that a school requires attendance and then you are judged by your attendance, and perhaps even your marks are indicated by how often the teacher sees you. It's already quite different as it used to be. I do not know much about how it is at the present time, but a European system of a university leaves you completely free. There are exams, of course, when you want a degree. But you can study, if you wish, and attend lectures, if you wish, and not attend them; and no attendance is taken. And I remember at the University of Utrecht, where I was for several years working; and during the whole year it was absolutely not necessary to have even a talk with the professor, and the subject I happened to study was mineralogy, chemistry, physics, biology, botany, zoology. And none of the professors cared a damn about me. They had their lectures and the students would come, and if you couldn't you needn't even offer an excuse. And after a year and sometimes two years one would have to pass an exam. Of course it was a difficult one because you really didn't know, and sometimes the month before you would have to study, study, study. But the rest of the time you were free. That is, if there was a lecture scheduled for nine o'clock and you felt like not going and staying in bed, you could. And nobody would have anything to say about it unless your father happened to pay for it, and perhaps he came over once

in a while and found you in bed. That would be too bad. But otherwise there was freedom.

And so I start to compare this now with that kind of freedom. Because the school exists and you might say lectures exist in a certain form. That is why I want a library - to give you a chance to find out if you want to. That is why we wish to have an index - the usage of certain things that are already indexed that perhaps you could find. The free exchange between any one of you with anyone else, if you want to talk about Work. The possibility, I've mentioned it once, like a Socratic school or Pythagoras, particularly in summertime when you could sit out on a bench and really talk about the affairs of life; and I mean now from our standpoint, in a little narrowness perhaps in accordance with Gurdjieffian principles, quite definitely based on a philosophy of Objectivity, so it is not just talk about the blue sky and to be serious and in earnest about this and that and the other. The accent is still on Gurdjieff. The accent is still of how can I Work? The accent is on evolution in a certain way, trying to reach an aim in a shorter time than ordinary life will allow me. I want even, I would like to say it in this way, that if I consider myself unconsciously as a serious, quite earnest man, that I then face a possibility of having a chance in this life to come to certain conclusions, and as I've said several times, to eat my Karma, and perhaps have a little left that I have to attend to in another life; but that I really want to reduce whatever fate or my Karma has laid out for me, as a succession of many, many different lifetimes, perhaps spent on Earth, in order to learn - and gradually learn in an unconscious way - the real truth about myself and about God. And that my aim in wanting to become Objective - I sometimes say, I wished I could become Objective overnight, which is a stupid statement, but it indicates that I have such tremendous desire that I believe that it could be overnight if I only could concentrate.

M2111

Maybe very fortunate, at the present time, that I listen a little bit more to such nonsense that comes over the radio, because I cannot read so easily and the books remain closed for me for a little while. And maybe very much to the good so

that at the present time I have to base whatever I say on my memory. And what I will want to get, I cannot get. I cannot find it.

I listen many times to something - I call it now good culture, in the sense of good classic, of that what is worthwhile. I listen to some sports and nonsense about money and buying this player and transferring him to another club. About everything that has to do with sport which is expressed in terms of money. How much so-and-so makes because he is a good golfer or because he can play tennis so that the net intake is such and such and that he can become rich when he is twenty-three years old or so. And that is only, again and again I say, such a small part.

Where is the culture of a university? Where is real knowledge? Where is discussion of philosophy? When I prattle every once in a while--once in a while about Socrates, of what the Greeks did, and what was the atmosphere of Mt. Olympus, and what did the demigods talk about? And how did they, like Plato and Aristotle write, talk, taught to young scholars who wished to know. Who actually tried and were interested and set many things aside because there was within them a desire to fill their emptiness. And they went, you might say, to the ends of the world, of that kind of scientific and philosophical knowledge. Or the production, again I say it, even in the Middle Ages, of relying on what was still folklore. And then making minnesingers out of them, trying to tell, in their way, whatever concerns them and encouraged by a reception of people who were still open and could listen, that then something was produced which still have marks of excellence and are still referred to and are still worthwhile reading and reading about and learning.

And where is that kind of literature at the present time? And it is not because I'm an old man. It is because I feel that so much is being lost and I feel such pity for those who are young and have to live through this. And then together with all of this, the degradation of that what is reality in its essence, to slurring it down, or to dragging it down to the Earth through the mud. I hope when you understand a little bit about Gurdjieff and the ideas, that you will never degrade it, that it will remain within you a certain -- keep on having a certain sacredness. That although you may not be in every way devotional to it, that at least you should stand in front of it and weep in awe; not because of fear, but that you can tremble because you are really not very sure that whatever you would do, will do justice to the excellence - I mean now the high mark of that kind of excellence belonging to that what is the

excelling force, what is above, what is above that what is normal, which is supernatural; that kind of excellence, so that one, in front of that, prays by bending down and remembering then that what one's head is, is still on the ground, still at the feet, still that what a man should not be at all.

M2323

I think it is necessary for ourselves to know how to become quite clear about what is the aim of this group. What do we really expect, what do we hope for. And to what extent is it reasonable. When we came here probably about, I think six years ago or so, in the very beginning of course we were rather small we could talk about things a little easier, there was more relation between some of us. And I remember at that time talking about how did you visualize the Barn? What would be and could be the purpose . I remember I talked at that time, a little bit at that time, about Socrates. To have something in the midst of our life, to which we could withdraw and as a group help support each other. Many times then thinking that if, as it would happen in ordinary life anyhow, that if one was not really apt to remembering what work was, or the meaning, or got a little disappointed, or really quite discouraged, then there would be others who could help, and could help sustain the general atmosphere or a level.

A level in which it was necessary to recognize that for a person to recognize the when he lives on Earth he should have quite definitely two kinds of aims. The one which he is in contact with all the time which we call unconscious state, but becoming convinced more and more that that unconscious state is not sufficient for a man when he wants to grow up, and wants to fulfill what actually his aim should be. And that whatever happens to be the reason for the existence of a man in an unconscious state of this Earth, and to what extent it may be attributed to the fact that he is living on this Earth, and, that therefore that kind of condition exists, and nevertheless that within him for the rest there is within him also a recognition of a potentiality for further development and the possibility of associating with an evolutionary law by learning to understand what is really the meaning and the aim of his own existence. And that for that sometimes it is necessary to come to an accounting of himself, and to consider what really his life is worth, and to what

extent that that could grow out, should be encouraged. And in what way it ought to be encouraged. There is then having in mind and in ones' heart really a wish to grow up and become more understandable or to comprehend that which actually ought to exist for a man when he wishes to develop himself. And whatever reasons he now wants to apply, whatever is the possibility for him.

That surely, not all opportunities are alike for different people and that then when one singles oneself out as a group, that then the group as a whole should continue to understand that kind of an aim and strive towards it. And at sometimes it is necessary to stop a little bit of the daily activity and try to come to a quiet place. And to be able to sit there and to think, to philosophize, to read, to have that kind of possibility opened for him. And the Barn is a good possibility for that. Being particularly upstairs and the doors open, and that what is the lawn outside and I visualize many times that people could actually meet and talk, and try to understand each other, and really by means of that find an inspiration, partly because of Nature and the quietness, partly because of the gradual possibility of making the Barn more and more a place which we might call sacred. Or, at least, could induce a person to come to himself and find within himself more of an equilibrium.

M2260

The question came up in Seattle about teachers or gurus or school. I said something about it because for me this is not a school, neither is Warwick and the Barn. For me there are no schools of that kind. We are not Socrates and his school - because we can't afford it. We can't spend the time like that. I have almost jokingly every once in a while mentioned the Barn as a place of leisure where one could come - The Barn being quiet. And during the week people could loaf; not thinking about earning money, coming there for the sake of philosophy, having a library where they, could read and get steamed up - and then walk out on the lawn and cool down again. Where one can sit under a tree and someone else comes by and you have a conversation about Atlantis let's say, for five hours; things of that kind, like students on a campus.

But you see we don't have that at the Barn and I don't think it is necessary. I think it's only good for a certain Socratic school where you want to have theory and then perhaps you put it into practice, I'm very doubtful about it. Although I think that the constant contact with Work, being able to think about it and to feel it and to see examples and to have quiet moments and that kind of a leisure will really teach you in a shorter time what a man should become. But even if he knows what he should be, he still has to apply it in ordinary life. Because I still think that that is the requirement. I don't think it is a responsibility or an obligation one has when one is on Earth that you learn as much as you can with your head. And that the head, as they say, starts to steam. But that the cooling off period has to be there also and that the emphasis as far as Gurdjieff is concerned is always how to become a man, not how to become an angel or how to become an All quarter maintainer or how to become God.

M2251

And so, what we can hope to accomplish as long as we keep on living on this Earth, is to realize more and more such a difficulty of trying to become even a little bit Conscious and Conscientious, so that we then start to look for all kinds of possibilities which should help us and remind us. That is why we have a Bam to remind us.

You see, we have moved now the printing plant away from it. The Barn gradually will start to look like it ought to be; that is, a quiet place. I would like in place of the printing plant to have a library - a library based on an honor system - a library where people can really sit and read and think and not be disturbed. I've talked many times about the Socrates School, of that what really should be among us. When the Barn is there and one comes to it, that then the atmosphere is felt; and that then as it were, you calm down, you relax, and you don't introduce the outside world. You introduce your inner life and you walk with that and you manifest that. There is no yelling at the Bam. There is just attention to be paid to yourself in behaving in a good way - not with a holy face and not with that what looks to be very attentive objectively, or that what is as a Christian would want to become in the presence of the Lord. All of that is not necessary. Just be an ordinary normal

human being with consideration, with understanding of other people, of seeing them also as striving.

It will change a little bit more because we will take the weaving also away. We will take the jewelry out of there also. So that there will be nothing else but food. In one section of the Barn, mostly upstairs, food of a spiritual nature inspired by the building itself. Downstairs, food for ordinary existence - food necessary through the office to be sent out and to help others somewhere in different parts of the country, but in any event, no particular activities there. For that we have Amity. We concentrate with activities there. In the Barn we have meetings and we have movements, and I hope in time also music. We are working on that to see that we have all three; that we have *All and Everything* that we can read it; that we have some transcriptions you can listen to.

M2179

And so on that kind of a basis, I will only allow such people to appear here and Work here who have within themselves a definite desire to find out what is the truth. It may be very small and it may not be sharply defined. I've asked Peter to screen such people, before they are allowed even to put their suitcase down because they happen to know about the Barn and just appear and then appear because they think they ought to be received because they have long hair. I have no interest any further in that kind of attendance. I have no interest in a quantity on Saturday or Sunday. I do have interest and very much so about, let's say, approximately ten people who are honest in their own attempts about Work and who are honest in their wish to guide physical Work for certain people who do come and want to work physically and by means of that Work on themselves. I would like such people to tell me that they wish that responsibility and be available Saturday and Sunday, maybe both days, maybe not all the time, but at least that they start to take over - - -.

I'm putting it on the basis on which this kind of a group should further develop during this winter. I've talked many times about idealism. I've talked about a school of Socrates—about what could happen when one is actually

interested in Work, as if sometimes there could be a brotherhood of that kind of understanding; sometimes secluded like a cloister but within themselves in contact with the rest of the world, having the strength of that kind of a nucleus within so that they then can rely, using the Barn as a symbol of that what could remind them of the necessity for themselves in their own life and what is truthful for them and hoping then that in mea—by means of a realization within themselves ^they can communicate that to a few others who are open to it. But when they are not open to it^they don't belong here. I said I will go through the list. I will go through the names. I will want to know who is who. And I will not accept anyone unless certain requirements are fulfilled.

M1958

When one talks about Heaven, about which we don't know anything, we pierce through the space in between the stars and wonder where it is. We stand in awe in the Grand Canyon, and cannot comprehend at all why Mother Nature can be as beautiful. We look at all the different indications of progress, and you are amazed at how clever a mind can be; still it doesn't satisfy. One studies philosophy and there are conflicting ideas and concepts, and you stay with one for a little while, and you say Bergson, yes he's right; and Marcel Proust, oh he could write. And then you go back to someone else living in the old age. You say Plato, Socrates, Pythagoras, what were they? How much do I know? And the Arabians, and then mysticism, and then India and then Mahabharata and the Ramayana Bhagavad Gita, good, I know a little bit. Yes, Buddhism, sure; Brahma quite different; but still a little bit of religion, Zen. And I live, and I try and I see what happens to me. I want to express something and I become immersed in my expression, I remain identified, and I want recognition, admiration, respect from others; what for? Because I happen to be beautiful, because I happen to have a brain which is very good and clever and lucid? Is that something that someone should respect me for?

What is it that really could become permanent for a man?

You see, I hope that today was a good day, I hope that you actually experienced some freedom from pressure, that you were at a school of learning, of higher learning, An institution which provides opportunity after opportunity. It is something like Socrates had, where people could come and talk and sit and perhaps even do a little work on a temple, I don't know. That was the kind of a school with Aristotle with Pythagoras starting it. To be there in such a period of Greek culture when many things were still a little bit unspoiled. And that later on, particularly at the period of Alexander, the so-called great, they were really cast to the ground and much too much sand was mixed with the philosophical psychology. Don't let it happen.

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And just perhaps, when you look at a day like this, when I hope you were not under pressure at all, and that you actually felt like what you wanted to do you could do, and what you didn't want to do that you didn't do it, and that there was time to sit and even to rest long enough, even to sit and talk-together. I see many times these people, the semi-gods on the Mount Olympus. I think of the mountain, of course, a little bit away from the rest of the world, and perhaps a little closer to heaven but surely not as yet because they were still on the earth, on a mountain. But I see it as a lovely place in a beautiful spot, and also many benches. A little cold, perhaps, here and there some came (Cave?) where the demigods could sit and talk and consider the question of humanity down below in Athens or somewhere, somewhere in Greece maybe even larger than just Greece.

Descriptions of Northern or Norse mythology, also a similar state, in which people when they are described by those who are on Earth and just imagine how the Gods would live and what they were doing. What Wotan or Odin was, and his famous or most favorite wife Fricka, and that what they did and what happened and how they then symbolized ordinary affairs of nature and defined them, put them on a level in which then this Valhalla existed for them in their fantasy but nevertheless quite real for them because it gave them a certain idea what to strive towards.

You see, this is what I mean, if the Barn could become that. If it could actually provide such opportunity, like a school as I say, as if you could understand

that Pythagoras was walking around, somewhere and his famous pupils were there and they talked about the golden mean and the square on a triangle which is rectangular.

You understand how such things then start to penetrate into one. When your fantasy need not have any bound and you can actually dig into that to your heart's content, And you can sit quietly in looking up and not to be disturbed by someone else because his personality was this and that in a little bit earlier period, and your God-damned memory still knows about it and brings forth all kind of associations with such a person so that you cannot see him straight anymore because you are already completely clouded by what you remember. If you could try at such times that kind of a freedom, to become free from your associations, not allow them even to take up space and room in your brain but negate them or tell them to stay away and say, "No! This is not the time for that, that belongs to the Earth; I am now a little suspended because I want to think about the possibilities of what may be in store for me, and I want to look at my potential quality, not that what is actual and not what has been actual in my life.

I don't want all the time to look at my idiosyncrasies and let them get in the way in my effort to be Objective. I want to accept that what I am now as I am the way it is, because this is the way I grew up and this is the way I now happen to think, thank God about the possibility of something else!" So it is not that I want to look at my Life. I am not analyzing. I am not interested in that form of psychology. I just leave it alone for whatever it is, with all the explanations which are kind of cheap. And, of course, I can use them, in order to get my mind a little bit more at rest or enjoy them even. I can even enjoy being critical about myself and about others and of course I can continue to live and I could continue to have daydreams about them. Such are the dreams I am also open to, even when I live on earth and even when at times I am quiet.

But, you see, what we want is something entirely different. It is to have the mind filled, as if it is (- - -), with different demigods, partly free from this Earth, partly understanding the reason why they are not Gods as yet, partly belonging together as a group of people, endowing them with ordinary human qualities because who can describe even the Mount Olympus. But at least in my mind I can have certain things there which, compared to the other kind of a thoughts of my daily life, are more important for me. And this is what I really want to find out,

how much time is needed for me to Wake, to clean it up. Our minds many times are an Augean stable, all kinds of dirt and nonsense. And it did require a Hercules to come and clean it. Hercules is an 'I' which performs certain miracles in one's life, if one is willing to let Hercules clean your stable. That wish, of course must be there. You must know that there is that kind of a stable that your mind is filled with it, also you must know that something is wrong with it.

These are difficult questions. And many times one doesn't want to believe in them. Many times you want to keep on being in that way kind of a stench. Unconsciousness from the standpoint pf Eternity is a terrible state to be in. Why God created us on Earth? Why Life happened to be in us on Earth in this place? Why it was not foretold? As if another mistake was made, for which there a whole committee would have to come down to Earth to see what was wrong and having to look at humanity and being afraid that they then may know a little too much; that the organ kundabuffer was implanted in them in order to keep them quiet. What is needed at the present time to offset out so-called civilization which has caused us already enough trouble and which may open the eyes of some people, so that perhaps because of that they will rebel and destroy the Earth and Mother Nature may, in her wisdom, ask the Lord to send down a committee, the Archangel Algamatant to come down and study conditions on the spot. Like another little committee but this time from Heaven and bring out a report and also meaning it; so as to put perhaps even more sand in our eyes so that we won't see what is taking place; so that the process of being flattered can continue without our objections.

But you see, with that kind of a terrible situation, it becomes time to leave the Earth. This is the necessity for people who are interested in Work on themselves, that regardless of the different idiosyncrasies they now have, all kind of characteristics of their personalities towards the outside world or towards their Inner Life, even that it is time to leave the Earth; time to become free from one's body; time to understand what it is to die now, but to Work for one's death, not just let death take over. Because, if that is what you wish, it is easy, not even Mother Nature can object to it. But what kind of solution would it be? If, on the other hand, I prepare, so that then, that has no further result, cannot have it, because I am already free.

What does one know about a person when they ask a question? How can you bring about a relationship in a group, so that people in general can start to trust each other? How can you Work even together when you don't even know what a person means when he asks; when you don't know about his family. Maybe he has a brother or an uncle; or a father who's sick; or maybe his youth was this way or that way. What do you know about each other? How can you help each other? What kind of ideas do you have even about Objectivity or the desire to find out something about Gurdjieff?

Again and again it comes to that: where is the reason that you are interested in this kind of Work? Why don't you go and study something else? Pythagoras. You've heard of him. He was a wonderful kind of a man. And Plato, and Socrates, and Aristotle. Why don't you go and study them? Why don't you study the church fathers? Why don't you read the Kabbalah? Why don't you pick up the Old Testament to see if you can understand it? Read the Bible; take the Zend-Avesta; become interested in Egyptian mythology. Why shouldn't you? Why Gurdjieff?

If there is a crying need, if you already know a little bit of what is for sale, if you have studied and found that it was not to your liking - why do you think this you would tike? Do you know what is meant by Work? That you have to earn your life? That you have to take this little Inner Life that there is and start to cherish it? That you can realize that it is there and that your Inner Life ought to have developed, but it is not enough developed. And what road will you take? Will it be sufficient for a little while to stuff your head with a little bit more nonsense and data to put yourself a little more to sleep?

Keep the theory out of it! I'm interested in Work; I want an 'I'. How do I make it? Very simple - by the wish becoming an actuality of a creation. There I imagine an 'I' to be. I don't see it. I sometimes don't even know it exists than only I hope. But when it becomes operative for me, that is, when there is something that apparently could become aware of myself as I walk, as this body behaves and moves, when it goes from one place to the other, in and out of the car, into the supermarket, pushing the little wagon, carrying the bag, opening the door with a key - all of that - I sit in the car before I go. Here I am. Something is Aware of me quite impartially, because I have made up my mind I'm not going to change myself

unless there is a very good reason for it. And I first want to accept myself as I am. And here I am, the whole day long. I am! This day my personality is alive; it walks; it can do things. All I wish is an 'I' to be there to see it.

I don't want explanations anymore. We've had many, many. If you want to know them read *All and Everything*.

M1942

I want to start a library. I want to put it in the silo. I want to make a little floor above it so that we can heat it. I would like to put a couple of windows in, and a stove. I would ask, I've mentioned it, Bob Solid there is to take care of it, perhaps a few others. I would like the cabinets from downstairs to go there, and be set against the wall. It will be but a little round and a little too square maybe, it is a good place for tapes. It maybe cold, we put the tapes in plastic bags all of them, it is a good job to do that, and things can be locked up because I said before, I do not as yet, trust you. But then the corridor will be all open and free. I want the junk out of that corridor. I want it such even that you can have if that is feasible a little stairway in the center of the corridor to go up to this floor, a circular stairway, probably, and round, I like things to go around and around like big wheels. But whatever it may be, I would like that corridor to remind you of the Barn activities.